

~~SECRET~~

M-268

Wednesday January 24, 1962
Played on Thursday June 7, 1962

Helen Crabbe
Hilda Gardiner
Lotte Karman
Terry Owens

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 Played on Thurs. June 7, 1962

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Instead of going into a long spiel again about how we should be and what we should do, in a general way, let's try to be more specific in your own questions: what you ask, what you wish, what you think about. And relate about tasks, when you relate about the experiences of a task in the terminology of work. Not in description, not necessarily even describing the circumstances of the task, but what was the result on yourself and how did you find yourself and what did you actually experience in the attempt which you undoubtedly must have for being awake.

QUESTION: (Betty Fox) I wanted to ask a couple of weeks ago. ~~It~~ You told someone to try not to criticize. I discovered this in myself quite some time ago and for a period of time, about a year after that, I kept it foremost in my mind. I tried to watch myself. (...?) And then I finally let it go because I felt that maybe that at that time it was some what conditioned in me not to criticize too much. But I find that now I still criticize. And it seems to be some sort of neurotic need. If I stop.... I mean, it is a need that I seem to have and so how is it that we can stop criticizing?

ANSWER: Would you want to stop it.

QUESTION: I don't know.

ANSWER: Then you don't want to stop it?

QUESTION: I do in a way.

ANSWER: Yes or no; not in a way.

QUESTION: I don't know how to answer that.

ANSWER: Why not? You like to criticize some people and not others?

QUESTION: No.

ANSWER: How is it?

QUESTION: I don't think there is any (pattern?) to who I criticize.

ANSWER: When you are critical, does it give you a nice pleasurable feeling?

QUESTION

~~ANSWER~~: Yes.

ANSWER:

~~QUESTION~~: You like that?

~~QUESTION~~: Yes.

ANSWER: What is the pleasurable feeling based on?

QUESTION: That it makes me feel superior then.

ANSWER: And the superiority is based on the actuality of really being superior?

QUESTION: My theory is that part of me feels inferior and part of me feels superior. And I do not know if I only feel superior as a compensation for the other. I think maybe there are two ~~things~~ different things there.

ANSWER: If you criticize one person in order to feel superior, can you criticize that same person ~~later~~ at another time in order to feel inferior? If it is related, you have to find out for yourself. That is, if it actually could be related, if there is some relationship between the two, that you yourself do it for a certain motivation. In the first place, you have to be quite clear why you do it, because criticizing that you do it... if sometimes you do it and it is not right for their person to be criticized. It is something that you do for a very definite reason. And perhaps you do not do it with everybody but only with some people. Now, if it is a question of an inferiority complex on your own part, that you like to criticize others and therefore you feel superior although you admit you are not superior, but only that you like the feeling of superiority, then it is a silly, childish thing, isn't it? On the other hand, you are absolutely convinced that

that what you know is better than the other person, and you have in respect to the other a relationship that you want to help, then you can criticize a person in order to help them. Also because you think you know, you could feel superior but the question is then: how do you do it. Do you do it with the accent on wanting to help the person or do you do it because you would like to hear yourself talk as you are, again for the superiority of being able to tell someone off.

QUESTION: It is not..... It is in my own mind,

ANSWER: It is always in your own mind.

QUESTION: I mean it is not usually verbal.

ANSWER: Why?

QUESTION: Sometimes it is. Then I feel justified. But most ~~times~~ of the time it is in my head.

ANSWER: Now let's relate it to a particular that we are really interested in. I am interested for the fact, let's say, I am criticizing someone, that it has to be linked up with something else regarding work. You know, because in ordinary life we criticize and we don't and we keep our mouth shut and we speak too much and things of that kind, without knowing anything about consciousness. So now, what happened during the year that ~~ix~~ you tried to curb it for a while? Were you more awake?

QUESTION: Well, that seems to be the beginning of my being more, well, more conscious about myself to a very very small degree.

ANSWER: Are you sure it was that? That you were more conscious?

QUESTION: I think it was the beginning.

ANSWER: Try to recall it. Who told you about it. Did you read it in a book that you should not express criticism?

QUESTION: No, I came to it by myself. All of a sudden the thought

ANSWER: Did you know anything about the ideas?

Q: no.

A: It was pre-Gurdjieff, let's say. Now you find yourself with some kind of criticism of others or that you want to criticize ^{of} and you think/someone and you ought to tell him or have you already told him or her or whatever it was. What happened in this room when the idea came to you? Was it a new idea?

Q: It was a new idea.

A: Really? You have never seen yourself critical before?

Q: No. Before that time I thought I was a perfect individual.

A: That is wonderful. We have hallucinations of that kind. It is quite alright because (....?) It is the only way by which one finds out. But can you trace in any way that you may have read somewhere about criticizing and not criticizing? After all, you were old enough to know that criticism existed.

Q: Yes. When I could see it happen by people to other people, I felt sorry for the people who were criticized.

Q: Go back ten years ago, fifteen years ago. Have you ever criticized any one at that time?

Q: Yes I am sure I did but it was so buried that I didn't know.

A: It is not buried anymore. Now you know it. I would almost say you know the facts of life. Now we use it. You see, instead of denying it, you ought to emphasize it. And you make it verbal. That is, you voice criticism. You select the people where you know it doesn't make much difference. If you can, you can use your friends for that purpose very well. You need not tell them before hand that you do it as an experiment. You can do it with one, with another you do not. You can say, "I am going to say something to you. Maybe you do not like to hear it but I do it for the sake of being awake. This is to a friend who already

knows something about the ideas of Gurdjieff. But the other people who do not know anything about it and who might then, at that time, judge you a little adversely, and you do not want their criticism, then you say, "Now I hope you do not mind but it seems to me and maybe I am all wrong but, on the other hand, and so and so and so forth". You see? You introduce it. Make it very nice so that it is almost like (....?) sulphuric acid. But, in any event, you make yourself now the instrument of voicing a certain form of criticism towards other people. And you emphasize it in such a way that it is even much more than it really is. You exaggerate. Instead of saying I think you are a liar, you say, I think you are such a liar that really... You see? Watch yourself. When you put yourself in a situation which you command in the form of criticism so that you make yourself do something a little unusual, and then, if ~~in~~ at that moment you hear yourself utter this criticism, you try to become, if you can, present to that, seeing yourself. As you now voice the criticism you hear your voice and wake up to the fact as if someone else is right next to you and in the presence of ~~my~~ you, hears that what you say. You see? Now it becomes material. And it does not matter anymore if it is criticism or not. And it certainly doesn't matter who you criticize and what you criticize that person for. You become interested now in putting yourself in a situation which is unusual for the purpose of trying to be awake at the time when you do it. Then it could ~~have~~ have value. You understand? If you do this and you do it intentionally, very soon you will lose the taste if wanting to be critical because too much is involved. Criticalness simply ~~comes~~ comes because automatically it flows and I can not help it and I do not want to stop and sometimes I say it is very good ~~for~~ for me because

it belongs and such and such a person ought to be told. Someone ought to tell him the truth about himself. And I will do it because I happen to know a little ~~about~~ but more and Thank God I am so ~~st~~ wise about that. All these various things naturally become natural for anyone who lives or breathes or likes talking. When you do it intentionally at certain times for another kind of purpose, then there will be a point where you say, "Should I really do it or not?" When you come to that point, you do it still more. Do not stop. You give it an extra little kick. It will be hard. But you are interested in yourself. You are interested in yourself as an instrument ~~to~~ to follow a certain command of yourself. You wish to acquire control over your behavior, including your voice, including a thought process of criticism. And now you use this. And make it a little more different by just going across the line where you otherwise would stop. And then, after you have done that, you can forget it. This is one way. Looking at it as something that happens as being critical about other people for the sake of superiority, it is, of course, very childish. What makes me superior to someone else? Only if I understand the person in such a way that he, in that condition, behaving like I do, would have to come to exactly the same conclusion that I come to. So, the reason for superiority is that I happen to have a certain way and a train of thought that makes me say what I am, and the other person happens to have a different way and a different kind of education and a different kind of bringing up, and a different viewpoint of what they may call ethics or morality or anything for which I want to criticize the other person. I, of course, have no right. I have no measure to say that I am really superior. If a person happens to be very much smaller, a child who

help, then my attitude of superiority is quite a different thing. Then, on the basis of being ~~younger~~ an older sister to the younger sister, I could tell so and so for their own good to help them, the same way I would help a person who is blind to cross the street. But that is a different kind of attitude. Then there is no superiority. Then there is a real wish to help. If there is a wish to help, never let superiority enter into it. Nothing is more harmful than to show a person that you already know and that you are ~~surprised~~ surprised that they do not know and they should have known and it is really a lack of education that they do not know and you are kind enough to tell them about it. It is very bad. Watch yourself a little bit. If it something that bothers you and you think that it is a characteristic and you think that you ought to get rid of it, try to get rid of it. But I do not think you ought to get rid of it. I think it is a very useful emotion. I think it is something that you really could formulate and if you can hear it, actually you can determine if there is any grounds for that kind of superiority. And if you happen to be in such a way that actually you know more and can help that person by means of it, then that person, if you put it in the right way and also in the right tone of voice, he or she will be very grateful to you. Do not eliminate them. We are already so poor in expressing emotions that it is much better to have a whole world full of negative emotions in order to have material to work with, instead of trying to become what perhaps we sometimes think ~~we~~ we ought to be. That is absolutely (....?) almost without breathing. Emotions are necessary absolutely for the maintenance of one's life. So tell me next week.

QUESTION: (Gail Morris) I spoke to you last time about organizations and how I could relate being part of an organization to my life so that it could help me in my home life to....

ANSWER: T^his is outside work that you are interested in?

QUESTION: Yes.

ANSWER: What is it, Parents Association?

QUESTION: No. This was a peace movement. But that really is....

~~ANSWER:~~ I feel almost like a side issue because my whole trouble seems to be in organizing. And this has to do with New Years resolutions. For instance, one was to do one household task each day consciously.

ANSWER: Are we now talking about peace organizations?

QUESTION: That was the first question. I really feel like, in a way, that it is more important to...

ANSWER: It is alright. I do not mind whatever you want to talk about but I want to know what you are talking about.

QUESTION: Well, I want to report on my resolutions if we were to take it as a task, on one part of my resolution anyway.

ANSWER:
~~QUESTION:~~ Then report on the resolution of the New Year which had to do with what?

QUESTION: With organizing my household.

ANSWER: That is another kind of an organization then. It may be to have peace on the house.

QUESTION: But also... So I... one of the first things was to get up at a certain time for two or three days.

ANSWER: What time do you usually get up?

QUESTION: I would like to get up at 6:30 but I usually get up anywhere from 7:00 to 7:30.

ANSWER: Do you have to get up at 6:30?

QUESTION: I really almost have to in order to get my husband off to

work and my daughter off to school.

ANSWER: Is it difficult to get up at 6:30?

QUESTION: Yes.

A: Do you use an alarm clock?

Q: Yes.

A: You can do without an alarm clock as yet?

Q: No. In fact I depended on my husband to hear the alarm clock so that, until I decided to get up at 6:30, I didn't even hear the alarm clock.

A: Then you got up without an alarm clock?

Q: No. First I ~~didn't~~ depended on him to hear it. I wouldn't even hear it. He had to wake me up and then I decided I would get up at 6:30 so I set the alarm clock and then I heard it.

A: Did you get up?

Q: Well, the first few days, I woke up and then I would stay in bed for five or ten minutes and then I realized that the only way I could get up was not even to think, not to let that I in me even start to begin, the one that wanted to stay in bed. So, since I heard the alarm clock, I jumped up.

A: Is it cold? Is your house cold when you get up?

Q: Sometimes when it is very cold I put on the oven.

A: You see, these are very practical things and they are regular occurrences and one has to meet them. And, if one can introduce in meeting them, certain ideas regarding objectivity, it can be very useful. So, ordinary things in ordinary life we want to discuss. And that is why I am trying to find out about what ~~xxx~~ you are doing, because that will give a certain indication where an obstacle towards the fulfillment of a task of getting up at 6:30. In the first place, when you go to bed you have to have much more of a clear picture that you want to get up.

QUESTION: Very often when I go to bed I feel like I am going to get up and I think of everything I have to do the next day. But when I wake up, I have forgotten completely. I do not even remember that I thought that the night before.

ANSWER: Do you sleep well?

Q: Very well.

A: Too deep? Is it a deep sleep.

Q: Yes.

A: Do you think you sleep too long?

Q: Well, I haven't decided whether I sleep too long or whether I need more sleep.

A: What time do you go to bed?

Q: Very late. From one to two.

A: Too late. Change that first. We are talking about normal experiences. That is an extra-ordinary, abnormal experience. How can anyone continue to live on four hours sleep?

Q: Well, this is what has messed me up. Because later in the day when I should be working, I have to go back to sleep.

A: You see. what is it in normal conditions: Eight hours work, eight hours sleep and eight hours (??). Of course, it is not true for everyone and I can accustom myself very much to do with less sleep or more sleep. The same way as I can accustom my stomach to eat much or to eat little. There is a great flexibility in the variety of different functions of my body, also my mind and also my feelings to be adjusted to whatever I tell it to do. And, after a little while, it will take on a certain habit and then an adjustment simply takes place in the re-arrangement of a certain order within myself, so that I can continue to go on for a little while on that basis. Now. regarding sleep, it is not always a question of length of sleep. It sometimes is a

a question of depth of sleep. And the totality of the volume of sleep has a very great effect or is a very determining factor on how I will be when I get up the next morning. But between these various things, I have certain limits. And first I must make sure I have not gone across the limit because otherwise I will never catch up. So, in the first place, I start with a little too much sleep and then I cut it down. This is one reason why I say 8 hours ... but it may be 6 hours; maybe conditions under which I sleep may be quite different. If it is cold, I may sleep better. If I have had a very busy day I will sleep very well. If I am tired, if I am not psychologically really disturbed, I may be able to sleep very deeply. If my type is such that it will always sleep deeply, I am different. If I am^a/superficial, light sleeper because I live very much in my mind and emotions, constantly engaged, all of that effects the conditons of my sleep and how I am the next morning. Now I see this. Apparantly I need sleep, because my body is being used for certain puposes and has then the necessity of relaxing dur ng sleep which I give it in order to recouperate in as short a possibible time as I can. That is, if I assume that my waking hours are more valuable than my sleeping hours, then I must give my sleeping hours enough attention so that during the that period thay can function the way they ought to function. That is, to give my body back the energy that must be there or to change my blue blood into red blood or to have my heart function normally, or to ha e, during that period, my different centers separated from each other and whatever it is that takes place when I am asleep. I try to establish first what it is that is a little extra that I can do. And I musr adhere to that, let's say, for a week. If ^{you} I have trained yourself for bad habits, it will take a little while to change. You can not start

judging about conditioons being now this way and that and what to do now. I want to get up at 6 o'clock in the morning when I go to bed at four and I want to do that every day. It is something already utterly silly to start with. But we think that that can be done. Well, maybe you can do it. But you have to make sure that you can do that. Now, if I find myself when I wake up in the morning still with an idea that the bed is nice and warm, I do not really want to get up. Of course, there may be various reasons. It may be actually that I am tired. I will assume that is true. It may be also that I do not have much of a strong will to get up or that I like to have my body enjoy the warm bed and that I, as yet, do not want to be engaged in ordinary activities of daily life or sometimes that I do not want to do it if I can possibly postpone it; and then, when I do it, it is strictly to make up for lost time. It is also possible that if I wake up, that sometimes I do not wake up completely. This is very often a question of type. Some people can wake up and are immediately awake. Other people have to have a long drawn out affair before they actually start to open their eyes. How do you open your eyes?

QUESTION: That is my trouble. I feel that I do not wake up until the middle of the day.

ANSWER: No, physically.

Q: I think very ...

A: Some one wakes you. Do you have your eyelids like this or do they go very slowly. ~~like~~ What is it?

Q: I don't know. I can't say accurately.

A: Find out. Watch it. If it goes quickly, there is a chance.

Q: I am sure I open my eyes and then probably I close them right back again. I am not sure.

A: Watch it tomorrow morning. As I say, I am sure it is ...

helpful. If it takes you a long time, you are under the influence of certain things which you have considered as habit, which you consider necessary and under which you labor. And it becomes very much comparable to saying I can not do this unless I have, let's say, a cup of coffee. It is idiotic, stupid. Of course, it is not true. But, nevertheless, I have an idea that I can not do this unless certain others things have been done. And it is very much like what we talked about last time: that some people can not work unless certain others surroundings are right and so forth and finally, you remember what I said: I have a piece of paper and I do not know what to write. So first, find this out. In the ^{second} ~~first~~ place, the time that you sleep before 12 o'clock is better than the time you sleep after. If you want to do with four hours sleep, go to bed at ten and wake up at two. It is much better. Physically, the body requires a certain amount of sleep at that time when other constellations also, as it were, go to sleep. If the sun goes down and finally reaches the nadir, and then comes up at midnight again, the time before that is very influential on the people then who want to sleep. And that is why many animals go to sleep when it is twilight and gets to be dark and they wake up when it is again light. And we stupid human beings think that we can go against this and that the laws of nature have no further effect on us. Of course, it is true. There are certain possibilities that the laws of nature need not effect us and that we can get away and be free from them. But, at the present time, being in the state we are, we are absolutely under their command. And we do not even know how to get away from it. So, whatever the time is that you want to decide on, four, five or six hours, try to get

as many hours as you can before twelve o'clock. And get away from these ideas that I work better when it is very quiet. For the time being, consider all that nonsense. Consider it nonsense. You may not want to believe it but you make yourself believe that that is true. Then you study yourself. Then you are, during the day, in a certain way. You really become engaged in ordinary work, you tie yourself up (??), You expect that you can sleep. You will go to bed whenever you then can and you sleep a reasonable amount of time. Now, then in the morning when you wake up, you try to recall how you were during the sleep. It is very difficult sometimes because sometimes I dream. Do you dream?

QUESTION: Fairly often.

A: Can you recall them in the morning?

Q: Sometimes. Not always. Maybe I could say often but not always.

A: Do you have nightmares?

Q: Yes I do, but not very often. I do not know if I should say nightmares. I think a lot of the time the dreams are not very pleasant.

A: No, that is not a nightmare. A nightmare is when you almost get killed or you have an accident or someone comes and says Boo and that kind of thing. It is really that you become very fearful and you have to get up all of a sudden. And you say, "Thank God I am awake and it is not true." A nightmare is not an unpleasant dream because an unpleasant dream is a combination of a variety of different things that happen during the day and without any rhyme or reason, we make a story out of it. But even if it is with dreams, it can be right. The depth of the sleep is an important factor. It can become something almost like

a habit if I really wish to train myself to sleep peacefully.
~~It~~ For that, I have to have a preparation before I fall asleep.
And if at ~~xx~~ certain times, you have an opportunity to do this,
although you have to do this more than once, several times
really. And it may be a long time before you actually come
to the point where you really sleep intensely. But the preparation
for this, that almost two or three hours ~~and~~ before you
are not going to be effected by a variety of emotional disturbances
and you will not have your mind really effect yourself
in such a way that you yourself as a body are under the influence
of your mind. Then your body has to be relaxed in many ways,
quite unusual from the usual relaxation. All this is necessary
in order to produce a sleep that when I am then at that moment
that I want to go, then I go but I go deep. Then, when I go
deep, I stay there. And nothing really to disturb me. And,
very soon, in this depth, I already relax everything as far as
my centers are concerned. ~~And~~ I have no further worries about it.
And then, when I stay at this depth, everything becomes very
quickly in a harmonious way so that when I then wake up, I am
completely awake and nothing to be desired. It is a description
of depth. And the product between the time length and the depth
is the important part because that constitutes the amount of
energy as represented by sleep. Good. Now, you wake up and you
wake up at a certain time. Then, at that moment when you wake up,
remember there is work. The question is how to introduce for
myself a certain wish that I want to wake up. If I am interested
in certain things that I am doing in ordinary life, I can hardly
wait until I wake up. When I was a child and I was going on a
picnic, the first thing, the sun was shining, yes, get up. There

absolutely no question about it. If I am interested in writing a book and I have ~~to~~ an idea and I can not write it because it is already too late and I want to go to bed, then I will get up in the morning. I get up in the morning and I rememebr the book. Oh yes, I have to do that. I love to do it. If there is a day ahead of me inwhich I would like to fulfill certain promises that I have made to msyelf the day before, if there is a day ahead inwhuch I can do or undo things which I have not done, that that I have done which were wrong, which I ought to undo in order to clarify my conscience, if that, in general, when I wake up I remember that I have an ideal and a waish to be awake~~prock~~ for that purpose to do that. All of that is ordinary life but it eff cts my wish to get up. Now, with this wish, it is possible~~x~~ to remember myself. And to look st ~~ix~~ my day as a possibility of being rwlly awake, in the sens we mean it, can be quite a different thing. That wil take a long time. So, ~~look~~ for the time being. stay woth: I want to live. As I said once, "Thank God I am alive. Thank God I didn't die. " ~~ix~~ Here I am. I have my duities, my obligations. What then? I open my eyes. I open them wide. When ia m now in bed, I open them as wide as I can. I try now, without getting up, to be awake phsyically. That is, I ~~make~~ make all the attempts as if I am already out of bed I I do not do it. I realize that U am still there and U still enjoy the warmth of the bed but my mind is awake. You see? I get out of the sleepy state without having my body perfom already but it is ready ti perform when my mind syas: "et up. So, after that, I am awake. I see there is a possiblity of getting out of bed. All it needs then is a command from my mind to my body: Get up. If it is strong in your mind, your body has no objection whatsoever.

And if you can not as yet do that, all you have to do is ~~take~~ take the covers and throe them away. The body won't like that at all. One moment is necessary to do that, It is the determinztion that something must be done with my mind. And you can do that without any further thought. It is very important to understand because at that moment you put yourself in a position where you can not get put of it any more and you have committed yourself. It is very strange because the image that occurs to me in this, and forgive me for telling it because it has nothing to with the relation, but the question of suicide. There is a moment when a perosn who wants to commit suicide pulls the trigger. And it is that moment that determines all the rest. It is this ~~same~~ kind of determination for onesle f regarding an ordinary affair of geeting up out of bed; that I make myslef with my hands, make that movement with my hands and get the cover off, and here I am. Now I must get up. But Iam not comfortable when I am exposed to cold weather. Try this a few times. Make your body feel that there is something that could be called tge master, that will determine the behavior of the body and not leave it to the body. But, for that reason, your mind has to be in such a way that there is really a wwish, born in your mind to do that. And the wish has to come in the mind as dependant on the realization ~~that~~ of the ~~situation~~ situatioj inwhich you are. How you wake up determines your day. If I wake up with a desire to work, ~~af~~ gr ~~at~~titude that I am alive abd with that gratitude, that I also translate it into the necessity of paying for the fact that I am alive. So, sometimes you have to have a little help, a little supp rt. Sometimes if the alarm clock

happen to wake up, or you put the alarm clock away ~~from the~~
bed so that you have to get up, or when you open your eyes and
see a blinding light or you remember that there is a wet
towel outside the bed on which you want to step in order to
help yourself. Many things like that. You know? They are
what you call in German an:Esel (???); it is a little donkey
(???). I use it as a support, a prop. And they are very
good because that creates a prop and the the prop helps me.
~~It is~~ It is as if I have a little tin god outside and in which
I endow with ~~my~~ power. And then at a certain moment, I give
that tin god the power to wake me up. Alright? It belongs
to ordinary life but you see there are many ~~like~~ possibilities
of introducing ~~for oneself~~ ideas of how to be awake. And how
to be for oneself regarding a little bit of an experience of
getting up out of bed. But, if one does not make it too com-
plicated and use one thing and another and another and another,
and become adventurous regarding oneself and wish to see that
that what I am now using is simply an instrument for something
else and not simply because it happens to be mother to take
care of children or because so and so who has to take care
of the husband who has to go to the train and so forth. No,
I accept it completely as if I wish to do it and that I say,
"Yes, of course, I will do it. It is me. I can do it. It
is right." It is something that I have accepted as a respon-
sibility. I discharge it. It is such a small thing. How else
can I meet things that are much bigger, things that start to
disturb me. things that I have to meet, unless I start with

QUESTION (Hilda Grdiner)

I would like to report on my task.

ANSWER: How long did you do it?

QUESTION: I did it for one week and then I did it for a second week and then (???) I was to do it in the morning every day, while doing household chores, I would rememebr myself. And I had great difficulty trying to do that because many things that are mechanical, while doing the chore, would come up and ^I/kept seeing them passing one after the other and I had no control.

A: What was the chore?

Q: The chore was to remember myself while doing the ~~the~~ dishes in the norning.

A: And then to try to be present to yourself? And how did you start?

Q: I would organize all the dishes. And I would first read from All and Everything and ~~than~~ try to do the chore after that, not letting a long time pass in between because I felt that I had some kind of preparation from that. And I would organize everything and I would ~~xx~~ think about what I had to do and would just see how I was, my body, my facial expression, and my tensions and everything pertaining to myself and to what I had to do. But, as soon as I started doing this action and washing the dishes, I would automatically start thinking about different things that had nothing to do with washing dishes. I would go in a certain position that are common to when I do the dishes. And only for a few seconds I had ... it was,,, I ~~xxxx~~ did not think about anything, and I jst did what I was supposed to do. It was after this was over, I had the feeling that I had done the dishes

with being more aware of myself and what I was doing. This was very deep and I could say sincerely that I did not have good results from my task.

ANSWER: Supposing now you have finished reading and you have a task now of washing dishes and you get up. You have in mind that you are going to do something else; almost that what you read. It is now a certain form of material that you want to use in order to try to remain awake while washing dishes. One becomes aware of having a wish to do that. The wish may be instigated by the reading and as a preparation, you are not that kind of instrument who will use the washing of the dishes as a means for trying to be awake. You walk over to the sink. Instead of starting immediately, you wait. You come to yourself. Realizing you are going to be engaged in some activity. That activity is not the usual kind, although it is exactly the same as what you otherwise do mechanically. This time it is of a little different nature because something else is introduced. Use this ~~xx~~ yourself to be awake. You collect yourself now. And instead of going at it in the usual way, you do it unusually. Instead of going and doing it mechanically, you do it as if you want to be present to every movement you make. You slow down in your whole action of your arm. It is as if it becomes a slow motion picture. You see the dishes. They have to be washed. You have the water running. You move your hand towards a dish. You want to pick it up but you do it slowly. You move it there and now, as you move it, you sense. You become aware of the sensation in your hand, that you hold a dish. And you do it slowly and you move it deliberately so that the speed has

has nothing to do with it. You have a chance to use the energy represented by your wish to be present in such a way, that it is not interefred with the speed that you mechanucally wash. You ~~abder~~stand that? You do this for five minutes. Then you have finished. Then you can wash any way you like.

QUESTION: For five minutes?

ANSWER: Only five minutes. But during that five minutes you will, I am quite certain, have fifty times~~x~~ that you will be awake. Again you will fall asleep. Again you will remember. But there will be many more if you keeo that same kind of rhythm which is different from the usual. It will remind you to rembere yourself. Do that gor one week. This is a very little task. Keep on reading and then, as you go, you will already be filled with the idea how to approach somethung that will help you.

QUESTION: Espescially after readin from All and Everything, while I am doing the dishes, I can not stop the thoughts.

ANSWER: Yes you can. No, no, Hilda, You can very well. Do not tell me you can not.

~~ANSWER~~ QUESTION: Well, I can and then...

ANSWER: You become engaged in this kind of rhythm which is quite unnatubal. I am absolutely sure that if I want to pick something up and I move my hand very slowly and I have still the intention of picing it up -- but it is not there yet. And all during this period when I move my hands and fibally I will pick it up and I do this and thst, with it, I will have no thought about Beelzebub. I have no enrgy for it. All my energy has gone into my wish to do this very slowly which

which is quite unnatural. For that reason, I need much more energy than I need automatically. It is quite a different thing.

QUESTION: I found that the task I was trying to do was too long.

ANSWER: It is. That is why I say five minutes. But if you slow down, make the rhythm differeny. Then the rhythm will help you to remind you yourself to remember. Yiu keep on doing that even if you lose it. You keep on doing that kind of rhythm very slowly and you ask: What reason am I doing it for? "Oh yes. I am engaged inan exercise." And I do it again nd then maybe I do it a little quicker. And I recognize that I have done it quicker. I put it back. Now I do it and I do it slow.y, It is just the opposite in trying to do things fast. When I already lose myself in a slow rhythm, I certainly will lose myself when I do it fast. But when I do it slower, I have a ~~chance~~ possibility of having some energy left for the putpose of trying to be awake. And now I link it up with something. It is also unusual. And I sense when I pick it up. And I become aware of that (movement??) and that again brings me, you might say, to my sense. But only for five minutes because I think that at that time, the energy runs out and you can do this every day and I am quite sure you will not fail. Alright?

QUESTION: (Jerry Schultz) Last week I knew I would be in the presence of someone who, in the past, has always provoked, or perhaps I should say, involved myself in the expression of negative emotions, usually uncintrolled. I made a conscious effeort with myself, knowing that this was the circu,stance,

possibly
to separate as much as I/could~~y~~ my emotions from the outward expression of them, and ~~manage~~ managed to a large extent, to remain present to myself when I found these emotions starting to get the better of me; and controlled myself in not expressing them, with the exception for a few times in which I completely lost myself. Just recently, I had an opportunity to speak to this person on the phone and I found myself completely back where I was prior to (???) with no ability to control. Now, in the controlling of these negative emotions, if what I was trying to do was not ... was considering ~~it~~ of an external nature rather than myself. I felt that it would be better if I separated myself from these emotions so as not to hurt or create any undue friction for this other person and perhaps for myself. I felt I had accomplished something with ~~this~~ this. And now I find that....

ANSWER: Were you awake Jerry?

QUESTION: I was awake to the ~~about~~ fact that I was not expressing something that ~~in~~ I had need to express.

A: Were you awake to yourself?

Q: Let me say this, Mr. Nyland. I was aware of myself wanting to do something and, in the past being unable to control this and now being aware that I had the same feeling and yet separating this from and not giving into it.

A: When I say aware, it includes impartiality. When I do it for a certain reason, that I do not want to express in order not to create any disturbance in the other person, I am not impartial. I have said many times that when I try to become aware of my feelings, I have a very hard time really to see them as feelings. I have an emotion~~x~~ but the emotions is expressed in my body. I become aware of my body. Then, because

of that, I may be able to trace the emotions, that is, to it's source, to the source of the condition of my body which is formed by an emotion, But I do not and I can not really become aware of my emotions impartially. You understand? That is against impartiality. Impartiality means I have already a feeling. And now I want to have the feeling without feeling. You ask the impossible. Exactly the same reason I try to see my thought with a mental something which is used to so-called think. Again, it is impossible in the beginning. It is something to which I gradually could become which I gradually could acquire as a dexterity, provided I already have a certain amount of that kind of exercise; and how it is necessary to be as far as objectivity is concerned, and what is involved with my mind. But the only time that I can really start doing something of that nature is when I start to observe my body; because the relationship between my mind and my body is quite alright and I can establish it. And I can because it is my body only, I can establish it on the basis of non-identification. You see, it is very necessary to see that there are necessary steps in it because when I decided I do not want to be negative regarding someone ~~xxx~~ when I phone because either the other person may not understand it or because he will reflect back on me or his impression may be such and such. I mean, that as like in ordinary life when I do not do things and I do not express things that I feel; I have called it a poker face. It is something that I know so well. And really I do it during the day many many times.

QUESTION: I am man number two I think. And I find it very

difficult to hold back my emotions in any way.

ANSWER: It is alright. So much more the reason to use man number one and three. You are three. Maybe two is pronounced. In order to become harmonious, you certainly should exercise one and three. It is logical, isn't it? To offset the emotions, you increase the others. And when your emotions become relatively and less important. You forfeit your purpose by saying you are man number two and that is your nature. I have a hell of a time with my emotions. Alright. So what?

Q: Well, it hurts someone else.

A: Why? Why consider it? You do it for other reasons. You do it because the other person is not going to be mad at you. If he is your boss because you will lose your job. Or because you are respected and you do not want his opinion not to be the way that you think you ought to be admired, or whatever way it is. There is an ulterior motivation. As soon as you introduce something as far as feeling is concerned, your feelings go in another direction and then it is linked up with a person. That is why you cannot separate it because with that person you have to have an emotional reaction. So you do it for what? Not for yourself. What is it that you are at the present when you do not express that kind of emotion? What is it that you then would call to be awake to yourself? If I could say this: I have a negative emotion. I do not want to express it. I become aware of myself. I see my body now wanting to formulate with my mouth certain things that would give expression to an emotional feeling that I have. And I become that something now. I stop my body by not expressing. It is quite a different thing.

Q: Well, that is what happened.

ANSWER: It is not what happened. No. You try to interpret now that way. It did n t happen thst way. Then, if it happened that way, you would be quite aware of the state of being awake and in that state you wouldn't even think of expressing an emotion. You would be so busy by being awake regarding the state of your body that there was no interested in expressing anything. Emotions, in order to be expressed, need a field to play. By being observant regarding your body and sensing it and rēlaxing it, you deprive your emotional center of the playground. And it has got to stay by tself. It does not know where to go and you will/again recognize it as something negative or positive. Only it will be recognized as an emotional state but ~~not~~ no effect will be on your body as expressing negatively and surely it will never go further to someone else who you do not want to hurt. All these are outside consideratuons. They do not belong to it. They can not enter into it. Later but now now. The problem is now: I have a negative emotiin; where am I? My body? What happens ? I do not want to express it. Alright. But what happens to to my ~~am~~ body when it does not want to express it? Can I see it? My body. Nothing else. Not my feelings. My body, with musecles; with a tendancy to hit someone, with a tendancy to want to say or to twll a person off, with being, as it were, intersted in a certain turnail because ot can not express it. But the body is now in that kind of a structute, in tgat kind of a tensiom. It wants to and you will not allow it; but it is your body you do not allow. You are not interested in your emotions any more. You are interested in being present to the state in which your body is when it can not do what it otherwise would do. Snd the emphasis is then not so much on the

on the emotions, the emphasis is on that way I see, with my body.

Q: With my brain?

A: Part of your brain which registers the image of your body. Only that part/ And the problem is not so much what I use, what is my laboratory, that what I call my body, that what I call it, that what I call my mechanical behavior or that what is my instrument with which I have to work. It is not that I am very much interested in that. When I am separated from it I am interested in seeing this. And, for the time being, I am interested in making this what is small, grow. And not at its expense, but only by giving the task, if I could give it, that is, something in me gives the task of watching that. And my interest is only to the extent that this keeps on watching. And, because it keeps on watching, it is interested in that kind of life; that what happens on the periphery, which is my ordinary body. I have really lost interest in that. It can happen one way or the other, provided that I remain awake to that what happens. The accent is on my wish; is on that awake state of that what is observant. It shifts the process entirely. And it is much more complicated that way and not just that I do not express negative emotions and therefore I will become conscious. Nothing doing, and nobody will ever do it. I have to make an effort which is the translation of that kind of energy that would otherwise go into the expression of negative emotions; into something that has much more real value. But, you see, I am in a conversion state. There is something in me that has energy and has a great deal of it sometimes. But it has to be used for a purpose of a different kind of density. It has to be prepared. It has to be changed into some kind of food that

that can be used for something that I now call unnatural.

And the conversion that can take place is my effort, by means of that, this form of energy is now going to be in such a way that is finer. It vibrates at a different kind of rate. It has actually a certain lightness which my ordinary, ordinary energy doesn't have. So that, when that is available, it can start feeding something of a different kind of nature which requires that kind of food and not the ordinary coarse ~~xxx~~ material. And it is the conversion process within myself that is represented by the effort I make. And the effort means that I wish to become aware, and that I keep on wishing to become aware. And that, at that time when such a state exists in me, wishing to be aware, that what I receive as impressions through my ordinary senses and which represent energy for me, is then converted in a different form of energy. Instead of going to my head ~~subconsciously~~, instead of making brain matter, instead of going to my feeling and disturbing things there; it is something that goes to a different place. And, by going in that different place it then feeds that which becomes for me the origin of how to feed I. You can say it in a different way. I say about a laboratory. I say about a chemist. A chemist is exactly the same as a mother preparing food for the baby. You are going to give it just something. You have to prepare it. Even mother's milk has to be prepared. And, if it is a formula, naturally you have to cook and you have to make sure that certain things are clean and all of that kind of preparation. It has to be warm enough; not too cold and not ~~xxx~~ too warm and so forth. One prepared constantly for that in which you interested in which has to be fed. And with this kind of food, I happen to be now the

and the bottle washer and evrything to take care of that what is now a transforming station in me with the energy that is translated into the terminolgy of a different kind of level when I want to consider ~~my I~~ ^{my I} and the possibility of the development of that I. This is the complication. It is not just on the periphery of a non-expression. It is a deeper quality. It has to touch my essence. It has to belong to something that (???). Otherwise, where will I be able to get a foothold of getting away from Earth if I do not have ~~acfonnate~~ something that is Earthly. I must know where is the place on which I will put the fulcrum with which I will lift, with Earth, up. This is the constant problem that one has to face. Where is it if I live in space that I can actually put a place, something that (???). It is not there. And that ~~is~~ is why Hercules had such a hell of a time. I have to do something with myself. I have to make within myself a rock, a foundation, something that I call solidity. The solidity of that is, to express it in terminology of space; I have to express it in the terminology of work. Work is determined by my concept of time because I have always, regarding work, another kind of concept ~~which~~ which is comparable to my space concept which belongs to my ordinary life. I have to introduce, in the sense of work, the question of what is a moment. And based on that moment, I have concepts of first dimensional time, second dimensional time and third ~~dimensional~~ dimensional time. That becomes the place on which I can put the fulcrum to lift myself, physically with my different sense organs as they are, into something which belongs to a different kind of level which is recognized by a

different rate of vibration. So this is constantly the problem that I have to face. Out of this kind of thing, with the help of something which is very small, which I know must grow. I have to prepare and create the conditions in which that small something of a different kind of nature can grow into something that becomes really the motivating force of my life and to which my body will become in relation like a servant serving a master. All of this is quite complicated now and I make it much more difficult than it is. Negative emotions are here. Do not express it, but wake up. That is really what it is. And the rest, whatever takes care and whatever takes place, and whatever the reason that one can explain in a very nice theoretical way, really does not matter. To be awake. When you are awake you have the taste of being awake. When you are not awake, you do not have the taste. You must be honest regarding that. If you have the taste and you say, "Yes. I was awake." Fine. Next time, again, do it. Try again and again. Wake yourself. Put yourself in situations that you have negative emotions. Do not express them. Wake up. remember that. To be awake.

QUESTION: Mr. Nyland, can I ask one thing? If someone has an habitual habit of reacting to certain circumstances in one way for all his life without the possibility of changing this habit; and then all of a sudden he recognizes a need to change and ~~it~~ does to a certain extent....

A: You say first that he cannot do it.

Q: Until that point.

A: So there is a possibility of doing it.

Q: The possibility existed but until that point he couldn't. And then he does. This in itself, I felt was a certain awareness,

a certain consciousness. I do not want to define it as being awake because there have been other experiences that were more awake.

ANSWER: Yes. Take an ordinary case. Someone says in conversation; "Is that so"? It is a habit that some people have. Whenever someone says (???), they say, "Is that so?" And they never know it until someone says, "You always say, 'is that so'" and then the person says, "Is that so?" But anyhow, up to that point, he couldn't change it. Then he sees it. And he makes an attempt and after a little while he doesn't say it. Has he been awake?

Q: Well, if he caught himself going to say that and restrained himself from saying it and saw himself restrain himself.

A: Alright. That answers it. You see, what I mean? I have to introduce something else. If I am constantly subjective and I do not even know or think about the possibility that subjectivity means there must be objectivity somewhere in existence. I have to consider it. I have... it has to be called to my attention that such a thing also can exist. Other - wise I live on Earth and all I see on Earth is that what is here; planets and the sun and I know a little bit about the stars but my interest is not further than to do what I can do. And I am a good man; so I get up early in the morning at six-thirty and I do the things that I have to do and I am nice and all of that. What would be my interest? You see, I have, of course, reasons why sometimes I do not do things and the circumstances are such that if I do not do them for some reason or other, I feel better. But, if I do do it maybe I would steal if I did do it and I would be in prison so I don't. Or I drive a car and I do not do (???) because I would like to drive without

a policeman and a variety of things like that, you know. I hate to pay taxes but I do it. You know, ~~in~~ ordinary life is made up of such a variety of different things where surely there are conflicts; that I do not like this and I do not like that, when I avoid it, when I am lazy, when I stay in bed, when I ought to get up, and my husband does this for me and I do that for him and so forth. All of these things are a complete conglomeration of a variety of different kind of almost chaotic states/ⁱⁿ which one follows the other and it links up together or by a certain feeling or by something that I happen to see and it reminds me and everything of that kind. And it can go on and on and on without ever making any reference to try to be awake, and consciousness and conscience, anything of that kind, because I assume if I am a nice man that I already have all of that. And I will say, "Sure I am conscious., I have consciousness. I am conscientious. Don't you see? I do my task.(????) No, put things in the proper place. Then when they are there, the introduction of the one kind of element that is necessary is: what is objectivity at this time? Then, if that is introduced, the various things will take on a different kind of aspect. But if that is not there, it remains feeling, it remains thought, it remains activity. Fine. But it is not to try to become awake.

QUESTION(?) I have a great deal of difficulty in relation to task. (?????) As a result, I dissipate all my energy in terms of thinking (???????)

ANSWER: Why do you want ~~not~~ to take a task yourself, without telling?

Q: (???) because I am impatient.

ANSWER: Do you see where you are?

QUESTION: I try. But now in relation to a task (????). I think (????) you would give me a small task because...(???)

ANSWER: Is it difficult to get up?

Q: No.

A: You have no difficulty at all? You could get up at five o'clock?

Q: (???)

A: You have never tried it? Good. Get up for three days at five o'clock. Spend the time quite usefully. You can read. You can walk around. You can get up one morning, dress quickly, and go around the block and come back. The next morning no, the day after. You see, give yourself a little respite. So, every other day you wake up at five, with the alarm clock of you have to. Then you dress. And then you lesiure around. You do everything slowly, leaisurely, with a great deal of ease. You have all the time in the world. The third time, you do it in the regular rhythm; not waste any time, not waste any energy, not waste any unnecessary motions, not waste and unnecessary thoughts. You keep on moving this and that and you find yourself with a lot of time. Yoy want to use it intelligently. Go sit, read, cook an edd if you want to. You see, what I mean? Different ways of spending the extra time you have. Andlall during this period you remember something: Why do I do this? Sometimes tou say, "What a fool I am." And sometimes you say, "Ah, but I (??)." That way I introduce certain other things, again in an unnatural situation. Something of my own which I wsih to do for a very definite purpose. The purpose I have in mind. Let's say, simply, I would like to have a little more control of myself, I would like to to be a

a ship without a rudder, I would like when I am emotionally disturbed that there us a possibility fir me really to calm down and to be what I ought to be. All these are expressions again of some form of being. And that kind of being can only again be cahieved when I start now with my ordinary things, in such a way that U link it up with a desire for that being. And If I then have that linked up. that desire for that kind of being which I am able to really do, I also have linked it up with the possibility that I only will reach that level of being when I am awake. So, you seem everything will be joined together. And the ultimate is again to be awake now, now. And when I say it is stu ide, then I say, No, it is not atupid. And someone else says I am stupid, I say, Oh no. You do not know (???). All you see is what I do but you do not know what I am. Alright? Next week report/

QUESTION: (John Estridge) It seems to me that (????) a constant procrastination. I start to do somet ing and I end up thinkinn a bout it and I do very little.

ANSWER: Did we talk once about making something physically? No, that was Don Varella. That is right. Soemthing that Corinne can pr fit by. What can you do? With a hammer and a saw, painting? Is there anything to paint in that house of yours.

QUESTION: (Corinne) The living room.

ANSWER: Yes, of course. How could we forget. That is your task. One wall at a time. You are now under obligation to finish.

QUESTION:(Jihn) Any vertain time?

ANSWER: One wall at a time each weel. Corrine, can you decided on the color?

QUESTION@ (Corinne) Can I help?

A: No. Feed him coffee. John, it is your task. You can tell her about it. You can convey it. Corinne can be very sympathetic. Alright John? You want to do it? Just be open. You see, the willingness to do is already a big thing. The willingness to do so that you can get over this little bit(???). It is not much. You see, this question of not being able to do or finish things is not much. It is really a very small margin.

Q: (John) It seems small....

A: When once you do it, and for a definite purpose now like a task about which we laugh a little bit, but it is a different kind of thing. You will accomplish it. You will see then that a variety of other different little things that you have done all require exactly that. The little margin is a small one. But we always think it is big. I told you a story once about two boys studying for an examination. And they lived so that one could see the light of the other you know. And when he got tired he said, "Oh well, (I will study tomorrow)(??). It turned out that the next morning he didn't know his lesson very well. But the boy across the street always knew it. And so one day he said to himself, how does ~~he~~ it come that I study, he studies, what is it? So he turned out his light one evening and did not go to sleep and he watched the light of the other boy.(???) it was that margin. And we do not know it until we try to find out what is a little not of an obstacle. Maybe I want to finish something but I have such a wonderful excuse because, you know, for that what I want to finish I need this kind of a nail and all I have is this nail.

You know? I could do with that nail also. No, no, I have to have that one. I can not write because the point of my pencil is not sharp enough so I will (???) I ~~know~~ cannot burn the leaves in the garden because they are too wet. It is small things like that. So ~~okay~~ alright. What color.

Q:(Corinne) White.

A: What kind of paint? Latex? You know how to do that? You have to wash your brush out very well. Corinne, can he use a roller?

Q: Yes.

A: What about the woodwork?

Q: Same color.

A: Same color? Same kind of paint? Not glossy? Semi-gloss?

Q: That is for the (???)

A: The task does not include the kitchen. I am sorry. Alright John. One wall a week. I must stop. It is time. Well, tonight we talked about ordinary things. Ordinary life and it can be duplicated in everybody's life. And whatever we talked about, maybe there is something that you could use. Not necessarily as a task. And not necessarily as a self-imposed task, because it is a little difficult. A self-imposed task, you will feel a little bit that you do not have to do it because you are the only one who knows. And, in a task, in the beginning, you have to share it. You will have to be held to do a task. When someone else does it and tells then you will also do it differently because you also know that you have to report on it. If I could self-impose a task on myself with having the knowledge that I should report to St. Peter, then I would do it. But St. Peter is very far off. Have a good week. Work. Come with questions, experiences, ordinary life. When you wake up.

Where you introduces what you now understand of work with what you are doing, what you feeling, what you are thinking and how you try to solve that question for yourself. So, good-night everybody. Good luck John.